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THE

MORAVIAN MISSIONS.

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BY

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MORAVIAN MISSIONS.

In his "Institutes of Ecclesiastical History," when giving a brief sketch of the eighteenth century, the historian Mosheim indulges in some ill-natured remarks upon those whom he calls "Herrnhuters." "They tell us," he says, "they are descended of those Bohemian and Moravian brethren who, in the fifteenth century, were excited by the preaching and example of John Huss to cast off the Romish yoke. They might more correctly call themselves imitators of those brethren, for it is conceded by all, that only a very small part of the new fraternity consists of Bohemians and Moravians; and it is very uncertain, also, whether those of them who are Bohemians by descent are the posterity of those ancient Bohemian brethren."

For the insinuations of this ungracious paragraph there is not the slightest foundation. Even Mosheim would have been conscious of this had he known, or, knowing, had he carefully studied the "Acta Fratrum Unitatis in Anglia," published in 1749. In that valuable collection of documents he would have found the report of the committee to whom the petition of the deputies of the United Moravian Churches addressed to the British Government had been referred, and an Act passed in the reign of George II, by the Parliament of 1747, "for encouraging the people known by the name of *Unitas Fratrum* or United Brethren to settle in his Majesty's Colonies in America." In the appendix to the committee's report are printed some of the most material vouchers and papers produced by the deputies in support of their claims. They claimed for "the United Brethren at Herrnhuth" that they are an ancient Church universally known to be such, and that they have a right to be denominated the Protestant Episcopal Church of

the *Unitas Fratrum*. In support of these claims they adduced documentary evidence at great length, and backed it up with the testimony of those competent to adjudicate in such a matter. Thus they were able to show that the question, "Whether the Moravian Church at Herrnhuth, retaining their three hundred years' old and well-known Constitution and Church-discipline, may and ought at the same time to maintain their connection with the Lutheran Church?" having been propounded to the divines of Tübingen in 1733, elicited from them an unhesitating affirmative; and they could produce sermons and letters of English divines containing statements similar to this:—"'Tis well known and universally acknowledged that these our brethren are descended from those persons who forsook ['or, never admitted of,' interpolate the deputies] the corruptions of the Church of Rome by the influence of those eminent saints and martyrs, *John Huss* and *Jerome of Prague*, who received their doctrine (in a good measure) from our truly famous countryman John Wickliff, to whom we are obliged for the first dawnings of that Reformation, the first glimmerings of that pure Gospel-light, which (blessed be God for it!) does now shine so brightly in this land."

When the claim of the Herrnhut brethren to be the hereditary descendants and historical representatives of the Fraternal Unity of the fifteenth century, is admitted to be valid, what an interesting field opens up to view! The wife of Richard II of England was a Bohemian princess, and through her agency the writings of the proto-reformer Wickliffe were introduced into Bohemia and translated into the Bohemian tongue. The English reformer's words became good seed in the heart when they fell into the hands of two men—Huss and Jerome,—both belonging to Prague, and the former being an eminent pastor in one of the churches of that city, and also rector of the University there. The teacher Huss and the disciple Jerome were declared to be heretics by the Council of Constance, and both suffered martyrdom in the flames, one on the 6th of July, 1415, and the other on the 30th May, 1416.

Although only forty-two years of age when burned alive, John Huss left a large number of followers in Bohemia and Moravia,

and these, before a century had run its course, were found to have spread to not a few districts of Poland. In addition to the general name of Hussites, these followers of the Bohemian martyr came to be known by two names, that of Calixtines, from their distinguishing tenet, which was pleading for the use of the chalice in the Lord's Supper, which a decree of Charles IV had attempted to withhold from the laity, and that of Taborites, the origin of which name, inaccurately given by Mosheim and L'Infant, is thus correctly stated by the historian of the wars of the Hussites:— "The Communion under both kinds met with great opposition in the district of Bechin. The vicars and curates drove all who befriended it out of their churches. Being deprived of divine service, some of the pastors conducted their flocks to a neighbouring mountain. There they erected a tent, in the form of a chapel, in which they performed divine service, and administered the Communion to the people in both elements. The service being ended, they took down the tent, returned to their houses, and called the mountain Tabor." When the Calixtines, under the pressure of terrible sufferings, resolved to have recourse to the sword in self-defence, a minority of their number disapproved of the step, withdrew from their fellowship, and, in 1457, retired to the barony of Lititz, in the north-east of Bohemia. Here they were ministered to in Word and Sacrament by pastors who had seceded from the Church of Rome or from the Calixtines, and here they formed congregations and established a Consistory. In the preface to a document laid before the States-General, and which has become one of the subordinate standards of the renewed Unity,* an explanation is given of the reason why they took to themselves the name which has since become historical. "With respect," say they, "to the name of the *Fraternity*, it was derived from the circumstances of the case. These men were in truth the genuine offspring of the holy martyr Huss; yet the Calixtines had forestalled the denomination of *Hussites;* and, moreover, our people

* "Ratio disciplinæ ordinisque ecclesiastici in unitate Fratrum Bohemorum," drawn up in 1616, but not published till 1632, when it was printed at Lissa in Poland.

would not venture to take their title from men contrary to the prohibition of the Holy Spirit. They therefore called themselves by the most commendable name of *Brethren and Sisters*, an appellation most suitable for Christians. But in their public apologies, and in their books, they termed themselves *Brethren of the Law* (or rule) *of Christ*, with reference to the leading principle of Huss, 'that the law of Christ is sufficient for the government of the Church militant, without the addition of human laws,' and being anxious to guard against a departure from this principle either by themselves or their posterity. And because they had established a settled order among themselves for the preservation of unanimity in faith and charity, they designated their entire body THE UNITY OF THE BRETHREN, as it is applied at the present day. And as the churches were everywhere occupied by the Romanists, or by the pseudo-Hussites, the brethren were under the necessity of erecting oratories of their own in different towns; and their pastors having no regular incomes, had to support themselves by the labour of their own hands."

The history of the Fraternal Unity, thus formed, was for two long and dreary centuries a history of hardship and suffering. The brethren and sisters resembled the Scripture worthies in that they had "trials of mockings and scourgings, yea, moreover, of bonds and imprisonments. . . . They were tempted, they were slain with the sword, being destitute, afflicted, evil-entreated." What privations they were subjected to by Austrian tyranny and priestly bigotry is recorded in a narrative drawn up for the information of friends in England, and published in London in 1650, from which it will suffice to make one extract: "Many being dispersed among the woods and mountains, did dwell in caves, where they were scarce secure enough: wherefore they dressed not their meat, nor made any fire, but in the night only, for fear the smoke ascending should betray them; and in the extremity of the cold in winter nights, sitting near the fire, they gave themselves to reading of the Bible and holy discourses. When, in the depth of the snow, they went forth to provide themselves necessaries, they went close together, lest they should be discovered by their footsteps, and the

hindermost did draw behind him a great bough of beech to cover the print which their feet had made in the snow."

Notwithstanding its being in so marked a degree a Church of confessors, sufferers, and martyrs, the Unity was careful to be an active, light-diffusing Church. The Brethren claim to be the first who applied the art of printing to the publication of the Bible in the vernacular tongue. Before the Reformation movement was fairly launched they had established three printing-offices,—two in Bohemia, and one in Moravia. These were for some time almost entirely employed in printing Bohemian Bibles, and three editions of what had hitherto been a sealed treasure were issued. The sufferings of the Bohemian brethren reached their height under the exterminating policy of Cardinal Dietrichstein, in the reign of the bigoted Ferdinand II of Austria. Before that monarch of evil notoriety died, in 1637, the adherents of evangelical truth in the Austrian provinces had been compelled to leave the country. Jan Amos Komensky, better known as John Amos Comenius—a Moravian by birth, driven in 1621 from Fulneck, where he was teacher and pastor, escaping in 1656 from Lissa, on the confines of Silesia, in a state of nudity,—found for himself a place of refuge in Amsterdam, where he ended his active, shifting life in 1671. Regarding himself as the last bishop of the Bohemian branch of the Fraternal Unity, Comenius published in 1860, "A Brief History of the Slavonian Church." The history is formally dedicated to Charles II, with an address to the brethren of the English Church, the strain and style of which may be judged from the following sentences: "I now close the doors of their remaining churches before your very eyes, the last among the outlasting, for nearly the whole of their ministers, bishops, and patrons have ended their course. As in such cases it is customary to make a will, we hereby bequeath to our enemies the things of which they can dispossess us, our churches, schools, goods, and property, together, if it be the will of the Lord, with the lives, too, of the remnant of our people. But to you, our friends, we bequeath our mother, the Church of the Brethren. Take her in charge. It may be God will again awaken her in our country, or raise her up elsewhere if she be dead there.

You ought to love the expiring Church which has given you, the living, an example of faith and faithfulness, even from the third century of our era."

For half a century after the death of the last bishop of the old Bohemian Unity, the Church of Christly confessors and martyrs was the Church of God's hidden ones—hidden in cellars, in dens and caves of the earth, carefully hiding while diligently reading the Word of Life. It was the renewed persecution of a merciless priesthood that brought the hidden Church to light, and caused the Unity of the Brethren to start upon her new era of existence—a Missionary Church. In 1722 a remnant of the Moravian Church were constrained to look out for a place where they could enjoy fellowship and Protestant liberty of worship. Through one of their number, Christian David, a journeyman mechanic, they were directed to an estate situated about forty miles to the east of Dresden, in the kingdom of Saxony, and proceeded to solicit the protection and assistance of the owner of that estate, with whose name the history of the renewed Unity and its missions will never cease to be associated—Count Zinzendorf.

Nicholas Louis, Count and Lord of Zinzendorf and Pottendorf, was undoubtedly one of the most remarkable actors and propelling forces in the religious life and activity of the eighteenth century.

Various circumstances have conspired to make him less known and less appreciated in Great Britain than he ought to be. For one thing, justice has never been done in the English language to his remarkable and chequered career. The learned but dry and prolix Bishop of the Unity, A. G. Spangenberg, may be said to have buried the life in a biography of eight ponderous volumes, which appeared at intervals between the years 1772 and 1775. Of this work an abridged translation in English was brought out in 1838, but in a form far from attractive; while the Enclyclopædia notices are meagre and untrustworthy. Then, unfortunately, Zinzendorf's doctrinal tenets and ecclesiastical organization failed to commend themselves to several theologians and Church statesmen of his own century, with a far wider repute than his own, so that he does not appear to advantage in the biographies of these men of light and

leading. This holds good in the case of the distinguished scholar John Albert Bengel in Germany, of the two Wesleys, Whitfield, and the Countess of Huntingdon in England, and of David Brainerd and President Dickenson in America. And, so far from being concealed, it ought to be frankly admitted that there was much in the doings and writings of the Christian nobleman fitted to give an impression of wrongheadedness, eccentricities, and love of domination. But much of this disappears when allowance is made for the emotional and impulsive temperament of the man, and for the exceptional relation in which the aristocratic landowner stood to the poor expatriated artisans who found a home and a sanctuary upon his estate. There must have been something attractive in a controversialist of whom Bengel could write, "I love that good nobleman from my heart, and think often about him;" and John Wesley must have felt strongly drawn to the head-centre of the community, when, after spending a fortnight in the society of the Count, he said, on leaving Herrnhut, "I would gladly have spent my life here."

No doubt there was much that was *outré* and extravagant in the doings of Zinzendorf. But when every abatement that can reasonably be demanded has been made, the character and the labours of Nicholas Louis remain truly noble, altogether Christly.* The entirety of his devotion to his Master's

* An instance of the use of the lot, which is often referred to in the history of Zinzendorf and of the Brethren's Church, may interest our readers; it explains the mode of procedure, and it throws light upon the character of Zinzendorf. At one time the Count was exceedingly anxious to get the elders at Herrnhut to abandon their old Moravian Constitution, and become more avowedly Lutheran in polity; the brethren, on their part, warmly resisted all his efforts in that direction. As neither party would yield to the other, it was resolved to commit the matter to the decision of the lot. Accordingly, two texts of Scripture were written on separate slips of paper—one being 1 Cor. ix. 21, the other 2 Thess. ii. 15—the understanding being, that if the first were drawn that would be evidence of the Lord's will that the Lutheran Constitution be accepted; but if the second that the old historical standing be retained. Fervent prayer having been offered, Christian Renatus, the Count's son, not quite four years of age, put his hand into the box containing the slips, and drew forth that which contained the Thessalonian text: "Stand fast, and hold the traditions

service is something wonderful. Accustomed from his birth to move in courtly circles of society, the favourite of statesmen, titled dignitaries and sovereigns, with every prospect before him which the world would count brilliant, and marks of distinguishing regard conferred upon him fitted to dazzle a young man's vision, his highest ambition in life was to enter the Gospel ministry, and be ordained to the charge of souls. When that wish could no longer be withstood, he resigned his office of Government Councillor, and renounced all prospects of worldly advancement, made over his estates to his wife, and joyfully laid aside his sword, with the determination never to wear it again. Once identified with his beloved brethren, no sacrifice was too great for him to make in the prosecution of the work he and they had at heart. He was oftentimes wounded in the house of his friends, being bitterly opposed, calumniated, and traduced by a party among those who found shelter on his lands and bread at his table; and he suffered persecution at the hands of the civil power, being ordered by his Government to sell his estates, and, when that could not be carried out in consequence of what he had already done, being banished, the cancelling of the sentence being only procurable at the price of his signature to a bond, rather than sign which he submitted to a voluntary exile from Saxony, which lasted ten years. With his like-minded wife he passed through poverty of such a depth that one year the family lived chiefly upon the proceeds of the sale of gold and silver ornaments. And yet Nicholas Louis, the Moravian pastor, was one of the happiest and most sunny-minded of Christ's servants. Once free from the incumbrance of property, he delighted to regard himself as a stranger upon the earth, the Lord's pilgrim in the world; he was jubilant in the renunciation of all things; he deemed no service beneath him, nothing too difficult in his endeavours to promote the temporal and spiritual welfare of the poor brethren and sisters in Christ Jesus. He experienced, as few men have ever done, "the happiness of

which ye have been taught." After this decision, adverse to his views and wishes, the Count was requested to address the congregation, which he did, says his biographer, "with unusual effect."

being everywhere at home," of "parting with everything for Jesus," and of being ready "at His beck to go to any part of the world."

One of the remarkable things connected with this remarkable man, is the very early period of life at which he came under religious impressions, and gave evidence of an attachment to the Saviour. If his biographer can be depended upon, the child had apprehended the chief points of Christian doctrine, specially the truths bearing upon the brotherhood and sacrifice of Christ, *before he was four years old.* And he himself, in an address to little children, given at Geneva, told them how, "when still very little," he spoke for hours together to the Lord, like one friend to another, and many times paced up and down the room absorbed in meditation; and how, on one day in particular, he was so much affected with a sense of what his Creator had suffered for him that he shed tears abundantly, and attached himself still more closely and tenderly to the Saviour. When only a boy he employed writing materials in composing little notes to the Saviour, and, in the hope that the Person to whom they were addressed would find them, he threw them out of the window; and, when no more appreciative auditors of what he had to say about his dear Lord could be found, he gathered the chairs of the room in a circle, and spoke to them of that with which his heart was full to overflowing. On his going, in his eleventh year, to the Royal School at Halle, the interest and attachment of childhood showed no sign of abatement. Loving the Saviour himself, he sought to bring others to participate in the grace he had received, and, with this in view, began to hold little meetings for prayer with school companions in retired places. The step met, as it was certain to do, with ridicule and opposition, but the meetings were continued for nearly six years with manifest signs of blessing. Out of these schoolboy gatherings there sprang two things which exercised a potent influence upon the religious life of Europe, and even the world, the full amount of which it would be difficult to estimate. From among the Halle boys that attended the Count's prayer-meetings there was formed an association, the members of which sought, by closer connection

with each other, to increase in the knowledge of God and in the desire for the salvation of souls. For years the existence of such an union was unknown to the outside world, but the members of it, though subsequently dispersed among various countries, continued, through correspondence, to maintain friendly and helpful intercourse. And then, it was during the Halle days, which came to a close when he was sixteen years of age, that Count Zinzendorf entered into a covenant with his most intimate and like-minded school-companion, Baron Frederick Von Wattewille. The matter of the covenant was the conversion of the heathen; the desire of the youthful covenant-makers was that, if not allowed to labour personally in this cause, God would direct them to suitable agents for such blessed work. How nobly that covenant was kept by both the transacting parties, and what splendid fruit resulted from it, can best be realized by those who are most intimately acquainted with the story of missionary enterprise, with which the names of Zinzendorf and Wattewille will ever be associated.

From the slight sketch now given of Zinzendorf's childhood and boyhood, it can be imagined with what interest he heard, in the summer of 1722, that a company of exiles had arrived in Upper Lusatia from Moravia, and were desirous of finding on his estate a place where they might found a colony, and build for themselves dwelling-places and a church. At that time the Count was twenty-two years of age, held a Government appointment, and had quite recently been married to the Countess Erdmuth Dorothea, but the determination was at once formed to throw up all secular pursuits, and to consecrate himself entirely to the glory of God and the good of others. Permission having been forwarded from Dresden, and Heitz the major-domo instructed to give the refugees a cordial welcome, Christian David, the carpenter, cut down the first tree, exclaiming as he did so, "Here hath the sparrow found a house, and the swallow a nest for herself, even thine altars, O Lord of hosts!" On the 17th of June, 1722, the brethren entered their new home, and on that day the major-domo reported proceedings to his master, using the

following words, which have now an historical significance: "May God bless the work according to His loving kindness, and grant that your Excellency may build a city on the *Hutberg* [Watchhill], which may not only stand under the Lord's guardianship, but where all the inhabitants may stand upon the *Herrnhut* [Watch of the Lord]." Thus arose Herrnhut, the home of the renewed Unity of the Brethren, whose name is as "ointment poured forth," whose missions have elicited the admiration of Christendom, whose is the unique distinction of enrolling the majority of communicants from the fields of heathendom which they have Christianized.*

The Renewed Unity stands before the world the Missionary Church of Christ. Repeatedly since she entered upon the revived period of her existence has the General Synod given forth the noble declaration: There never will be a Unity of the Brethren without a mission to the heathen, or a mission of the brethren which is not the affair of the whole Church. In respect of priority, of progress, and diffusion, palmary honours can be claimed for the little missionary Church. For among Missionary Societies and the missions of individual Churches she can vindicate her right to be regarded among the earliest in the field. In 1882 she celebrated the third jubilee of missions which were started in 1732. But 1732 is sixty years prior to the formation of the Baptist Missionary Society, sixty-three years before the London Missionary Society started on its noble career, sixty-seven before the Church Missionary Society and the Religious Tract Society were organized, and ninety-seven before the Church of Scotland,

* The following tabular statements may serve to confirm the above statement, and at the same time to bring out a proportion between the Home and Foreign statistics to which no other Church in Christendom can lay claim:—

Home.		*Foreign.*		
Ministers	310	Missionaries	151	
		Female Helpers	149	
		Native Workers	1524	
			——	1824
Communicants	19,342	Communicants		25,984
Total Membership	30,569	Total Membership		77,042

awakened from the long sleep of Moderatism, sent out Alexander Duff to India.*

As regards the progress made in these hundred and fifty years, it may be questioned if any agency can produce statistics to equal those given in the "Retrospect of the Missionary Work of the Moravian Church," published last year on the occasion of the third jubilee. Taking the three jubilees, with their periods of fifty years, this is how the matter stands. The first period started with the departure from Herrnhut of two men for St. Thomas, in the Danish West Indies; and it closed with 165 brethren and sisters, occupying 27 stations.

The centenary jubilee called the Unity to thank God for 40,000 converts, at 41 stations, under the direction of 209 brethren and sisters. The jubilee of August, 1882, shows the work to have nearly doubled in the half-century, for the latest returns tell of 99 stations and 16 out-stations, making 115 centres of evangelistic labour, of 312 missionaries (male and female), and of 76,646 souls under pastoral superintendence, of whom 26,000 are in full communion with the Church.

Such, so far as figures can express it, is the missionary work

* The claim put forward by the Rev. B. La Trobe on behalf of Moravian Missions to be regarded as "the first in the field," is correct, if it be limited to the action of an entire Christian community or Church, directed solely to the welfare of the heathen. Among earlier isolated missionary enterprises the following may be mentioned. In the year 1559 Gustavus Vasa, King of Sweden, sent a missionary to evangelize the Laplanders, and in 1611 Gustavus Adolphus caused religious books to be translated into the Lapponese language. In 1646 John Eliot preached to the American Indians in the neighbourhood of Boston. In 1705 Ziegenbalg and Plutscho sailed for India; and, in 1721, Hans Egede made his way to Greenland with his wife, four children, and a number of Danish settlers.

Then as regards Missionary Societies, the Society for the Promotion of Christian Knowledge was founded in 1698, and if its claim to be considered a missionary agency be called in question, that cannot be done in the case of the Society for the Propagation of the Gospel in Foreign Parts, which was incorporated by royal charter in June, 1701, and which instructed its first agents to do what they could for the education and religious instruction of the slaves in the American colonies.

which the Lord of the white fields of harvest permits the brethren's Church to carry on. And the work is so diffused over the surface of the earth that there is no continent on which the Fraternal Unity has not unfurled the banner of the Cross. The map which shows the stations of the Moravian Missions is literally a map of the world.

In Europe, Central Asia, South Africa, and the continent of Australasia; in North, Central, and South America; along the ice-bound coasts of Greenland and Labrador; among the Indian reserves of Canada and the United States; under the tropic sun of the West Indian Islands and British and Dutch Guiana; and amid the solitude of the lofty valleys of the Himalayas, is the Watch of the Lord being kept. In no spirit of boastfulness, rather in that of prophecy, as a cosmopolitan Christian giving expression to the spirit that has breathed through the renewed Church in all stages of her history, did Zinzendorf utter the memorable words, "My parish is the whole world."

To take even a brief survey of the fields of evangelistic labour under Moravian cultivation would be a formidable undertaking, in the carrying out of which writers and readers might become wearied with statistics and bewildered in details. It may, therefore, be more interesting, as it will certainly be more easy, to state some of the salient features in Moravian Missions, which give them a unique position in the annals of doing and suffering for the extension of Christ's kingdom.

I. And first there falls to be noted the splendid spirit of consecration in which the missionaries of the Unity have ever given themselves to this work.

It would not be reasonable to expect that all the 2171 who have gone out during the past hundred and fifty years should prove equally worthy of their high calling, and be completely possessed of the high qualifications it demands; it is only what might be looked for when it is found that some have been lacking in the needed gifts and graces of head and heart, that some have given evidence that they never had a true call to engage in such work, and so, after putting their hand to the plough, have been seen looking

back, and thereafter drawing back. Let it be also admitted that, as a body, the Moravian missionaries do not stand high in respect of intellectual force, scholarly attainments, or wide culture. Up to a date so recent as the year 1869 the Unity had no institute for the training of missionary candidates, and such a thing as a curriculum of study was unknown to, and would probably not have been highly esteemed by, the veterans of the force. As one glances down the long lists of names that constitute the muster-roll of the regiment, the eye rests on no names that can take their place alongside of the Triumvirate of the Serampore Mission, or that would be mentioned as those of the compeers of Wilson of Bombay, Selwyn of New Zealand, or Patterson of Melanesia. For the most part, the recruits and volunteers in the service have been drawn from the humbler ranks of life. Moravian peasants, weavers, and carpenters have furnished a large contingent. Of the two with whom the work started in 1732, one was a potter, the other a carpenter. John Christian Erhardt, the first to commence a mission among the Eskimoes of Labrador, was a common sailor ; and Schmidt, selected to be the pioneer among the Hottentots, was a poor man, earning his living as a day-labourer, and returning to his manual toil when the mission was abandoned. Many others have followed callings equally lowly, the very mention of which would have excited the ridicule of the witty Dean of St. Paul's, who expended so much of his humour upon the absurdity of a consecrated cobbler converting the people of India. With these things admitted—and the admission is most readily made by the brethren themselves—it remains incontrovertible that for entire consecration of self, absolute surrender of will, and inclination to the Master, the missionaries of the Unity have never been surpassed, if indeed they have ever been equalled.

The beginnings of two missions, one to the West Indies, the other to Greenland, will furnish ample corroboration and illustration of this statement.

In 1731 a baptized negro from St. Thomas, called Anton, whom Zinzendorf had previously met at Copenhagen, had an opportunity of placing the condition of his enslaved countrymen before the

congregation at Herrnhut. His description of the spiritual destitution and the physical hardships of the negroes powerfully affected two of his hearers, who, when they talked the matter over in the field they were then cultivating, found to their surprise that a strong impulse to go to St. Thomas had simultaneously taken possession of their minds. By the majority of their brethren the thought was treated as "a pretty imagination of young officious minds in a matter that would better bear good wishes than execution." It was represented to them that before they could gain access to the slaves they would require to be themselves in the slave condition; but that did not move them from their purpose; they would willingly enter servitude in order to make known Christ, the Liberator of the bound, the Consoler of the oppressed. The enterprise was then, in the case of one of the volunteers, referred to the decision of the Lord through the lot, and the conclusion come to was that he should not go. When his companion, Leonhard Dober, was asked if he would submit the matter to the same arbitrament, his reply was, that so far as his own conviction was concerned there was no necessity, but for the satisfaction of the brethren they might do as they pleased. The process being repeated, out of a number of slips there was drawn one with this writing, "Let the youth go, for the Lord is with him." This put an end to all hesitation and all delay. Asked by Dober to be his companion, David Nitschman left his wife and three children, and went with him, "not knowing whither he went." On the 21st of August, 1732, they left Herrnhut for the island of St. Thomas, taking with them the blessing of the little church, a few shillings in their pockets, the clothes on their backs, and as their instructions this one direction, that they were "in all things to seek the guidance of God's Holy Spirit." That was the beginning of a work in the Danish islands of the West Indies which, when its centenary was reached in 1832, could tell of between 9000 and 10,000 converts, with stations in St. Thomas, St. Croix (the largest of the group, often called the garden of the West Indies), and the mountainous island of St. Jan. Of late years, as is well known, the Danish West Indies have lost much of their commercial

importance, and have suffered greatly from drought, hurricane, repeated shocks of earthquake, the ravages of cholera, and insurrectionary movements. And yet the most recent statistics of the mission are the following: Eight stations, 14 missionaries' 625 communicants; total in charge, 4314 persons.

The mission to Greenland was entered upon about five months after the departure of Dober and Nitschman for St. Thomas, and in this case also two of the brethren, on conversing "with simplicity," found an impulse in each other's heart to go to Greenland. They were at that time working with the spade at the formation of the burying-ground at the Hutberg, and, retiring to a wood near at hand, they kneeled down and begged the Lord to clear up their minds and indicate to them His leadings. Having done this, their hearts were filled with an uncommon joy, and they at once proceeded to place themselves at the disposal of the congregation, indicating, in writing, a readiness to go to any part of heathendom, with a preference, however, on their part for Greenland. No encouragement was given to them at first, no reply being made to their communication, and no brother speaking to them of their project. Efforts were even made to dissuade them from entering upon the work, on the part of some who could speak from personal knowledge regarding the difficulties they would encounter in a country where Hans Egede had been labouring for upwards of ten years with no apparent spiritual fruit. But the volunteers were not to be shaken in their resolve, and ultimately the Church gave its sanction to the attempt. One of the labourers in the churchyard being away on a long journey at the time the favourable decision was given, Christian David, whose axe had felled the first tree for the building of Herrnhut, offered to take his place alongside of Matthew Stach, the other missionary-designate, and a cousin of the same, Christian Stach by name, having been asked to accompany them, "accepted the call with joy, and made himself ready in haste." Solemnly set apart for the work to which they had given themselves through the laying on of hands and prayer, they set out, January 19, 1733, "accompanied with innumerable wishes of blessings by the congregation." These wishes constituted a large part of their

outfit, for of clothes they had nothing but what was on their backs; of money, a congregation of exiles could not be expected to give much; while of information as to how they were to get to Greenland, and how they were to live when once there, the supply was the scantiest. "Nobody knew anything to tell us," says M. Stach, "and we did not trouble our heads."

Reaching their destination after a seven weeks' voyage, they built their sod hut, and set about the acquiring of the Greenland language. But these uneducated men had probably never seen a grammar, and the only person who could be their instructor was Egede the Dane; and so it was necessary for them to set about the acquiring of Danish before they could understand their teacher, and be drilled in the complex and uncouth speech of the country, which has often as many as ten words for one thing. Such was the founding of a mission to which we may afterwards have occasion to return, regarding which we have only at present to state, that for patient, persevering, self-denying labour, and for strong, simple, and triumphant faith the story of the brethren's Greenland mission stands unsurpassed in the missionary records of any Church.

The only other field of the brethren's mission work to which we invite attention, as illustrating the spirit of perfect consecration characterizing the workers, is that which lay among the hunting-fields of the North American Indians. While such names as those of Count Zinzendorf, Spangenberg, Christian Henry Rauch, Gottlobb, Buettner, and Martin Meek will always be honourably associated by the brethren with the commencement of the enterprise, they justly regard David Zeisberger as the leading spirit of the Indian mission. The son of parents who, for conscience' sake, had abandoned their possessions in Moravia, and found a welcome refuge at Herrnhut, David had, when but a boy, given his heart to the Lord Jesus Christ, and followed up that surrender by giving himself wholly to the Lord's work among the heathen. For more than sixty years he shared with those gathered from the red tribes, the wanderings, trials, and injustices of their hard lot, and then died in their midst at the advanced age of eighty-seven, quite blind, wasted, and feeble in body, but with a heart glowing to

the last with ardent love for the Indians whom he had watched over with the solicitude of a parent, and cared for with the tenderness of a nurse. No fewer than thirteen stations were formed by him in the Indian settlements ; the number of toilsome, dangerous journeys undertaken by him in the interests of his spiritual children is literally beyond enumeration. During the last forty years of his life he was never more than six months absent from them. At Gnadenhutten (Tents of Grace), at Friedenshutten (Tents of Peace), at Schönbrun (Beautiful Spring), in the country of the Shawanose—most savage of all the Indian tribes,—at Lichtenau, at Pilgerruh (Pilgrim's Rest), at New Salem, at Fairfield, and, finally, at Goshen, the short but well-proportioned figure of Zeisberger is the first to be seen, bearing his own share upon his back, or wielding the axe with which he helps to clear a space in the new settlement. And as he was "in journeyings often," so also was he frequently "in perils." Upon one occasion a chief of the Shawanose, although permitting him to continue his visit, gave him to understand that he might expect some day or other to have his brains beat out—an intimation that had no intimidating effect upon the missionary, who went quietly on his way, sowing the Word "with glad loving aim." When the War of Independence was coming to a close, the Moravian mission fell under the suspicion of the English Governor of Detroit, who groundlessly accused the brethren of being spies, simply because they refused to take up arms themselves, or use influence with the Indians to do so. Resolved to rid himself of the Indian congregation, he communicated with the great council of the Iroquois at Niagara, and the Iroquois sent a message to the Chippewas and Ottawas intimating that they made a present of the Indian congregation to these tribes "to make soup of." This culinary offer having been declined by those to whom it was first made, a similar proposal was sent to the Hurons, and was by them accepted. On Sabbath, Sept. 3, 1781, Zeisberger, who, with other two brethren, had been ordered to report himself at Gnadenhutten, preached to the congregation, discoursing on the great love of God towards men, and the pains He takes to bring sinners to repentance. In the afternoon the three white men

were seized by a party of wild Hurons, and marched off to the camp of the Delawares, where the death-song was sung over them, and they were stripped of nearly all their clothing. Secured in two huts, which were nothing more than roofs of bark raised on poles, leaving the sides and ends open, they sat through that long and anxious night listening to the scalp-whoops of the parties who had gone to Salem and Schönbrun to bring in such missionaries and their wives as they might find there. First three yells, which drew forth three in reply from the camp, announced that three persons had fallen into the hands of the raiders at Salem, at which place Zeisberger had left his wife on coming to Gnadenhutten; but whether the victims of the midnight surprise were still alive, or had been murdered, could not be known until the return of the party. Then, as the first glimmerings of morning light became visible, the sound of the scalp-whoop was again heard by those lying on the bare, damp soil, first faintly, but soon with painful distinctness, as it sounded and resounded in the close, calm air of that autumn morning. This time the capture was of four persons,—a missionary and three women. One of the women had an infant at her breast only three days' old. She had been hurried out of bed, and forced into the boat, on a dark night, thankful to do as directed, as instant death to mother and child would have been the sequel to either unwillingness or inability to obey the bidding of their captors. For four days the brethren and sisters were confined in the wretched sheds, and were only released on the understanding that they would emigrate with their people to the river Sandusky, where, after a weary journey of four weeks, they found themselves, a bleak sterile wilderness stretching all around them, which they set themselves to cultivate as best they could.

All through his chequered, wandering life, Zeisberger encountered more opposition, suffered more ill-treatment at the hands of the French, the British, and the Americans, than he did at those of the Indians for whom he laboured, among whom he lived and died. How he was regarded and treated by the red men can be gathered from the reply of some Cajuga Indians when asked if they knew him. So soon as his name was uttered they expressed

much joy, and, placing two fingers together, said, "We are one. Are you also one with him?" the answer being, "We are brethren." Then, before he was seized at Gnadenhutten, a Delaware Indian told him in private, that, being adopted as one of their nation, and so flesh and bone with them, the Delaware warriors were willing to protect him; only when Zeisberger refused an offer which did not include his companions, was he declared a prisoner of war. And touching in the extreme must have been the scene in the hut at Goshen, when, as the veteran of nearly fourscore years lay dying, he welcomed with closed eyes, but open arms, the very Huron chief who had, a quarter of a century before, dragged him away as a prisoner, but who now, as an earnest seeker after salvation, bowed humbly before the venerable servant of Christ; and when, on November 17, 1808, his Indians stood round his deathbed weeping, and gave him the assurance in response to his last words of loving exhortation: "Father, we will cleave to the Saviour, and live for Him alone."*

II. A second feature of Moravian Missions, from the first until now, can be best summed up and expressed in the word Heroism. It is the heroism that appears in the Zinzendorf and Wattewille covenant for the conversion of the heathen, *but only of such as others would not trouble themselves with.*" To that provision of the covenant of 1715 the brethren have been loyally true. They have always led the forlorn hope in missionary enterprise. Leaving to a large extent the more cultivated and civilized nations to be

* In view of what has been stated on page 14, it is only an act of justice to the Moravian missionaries, and to the memory of Zeisberger, to state that, notwithstanding the nomadic life he led, the Indians' friend made himself master of two of the Indian languages; that of one of these he composed two grammars—one in German, the other in English—while of the Delaware or Lenape language he compiled a dictionary, and left behind him a grammar in German, which has since been translated into English for the American Philosophical Society. In addition to these larger and scientific works, Zeisberger prepared a spelling book, which has passed through two editions, a volume of sermons to children, and a hymn book, containing upwards of five hundred hymns from the English and German hymn books in use in the brethren's worship—all these being in the Lenape language.

evangelized by Churches and Societies having at command a wider culture and finer scholarship, the Unity has bestowed labour upon fields most unpromising, upon races most sunken, upon classes most degraded. For proof of this we point to the work among lepers carried on by brethren and sisters of the Unity, in South Africa and in Jerusalem. For forty years, impelled by love to Christ and compassion for men, Moravian missionaries and their wives were found willing to undertake self-denying work among the wretched Hottentots stricken with this loathsome disease. In the year 1818 the Colonial Government, fearing the spread of leprosy, erected a temporary asylum in the valley of Hemel-en-Aarde (Heaven and Earth), so called because far removed from human habitation, and hemmed in by rocks with only a strip of sky above, and then made application to the Mission Board of the brethren for some one to instruct the unhappy inmates in the Christian faith. In response to the appeal, brother Leitner and his English wife relinquished an attractive field of labour, and the fellowship of congenial fellow-labourers, to enter upon work depressing and repulsive in the extreme. This was in June, 1822. For some time Mr. Leitner preached in the open-air, thereafter in a temporary chapel constructed of stakes and unburnt bricks—the work of the patients—and ultimately in a substantial church built at the expense of Government. The fruit of his efforts for the social and sanitary improvement of the afflicted people who formed his charge was soon visible. Diligence superseded idleness; tidiness and cleanliness displaced slovenliness and filthiness; the hospital was ere long surrounded by neat gardens; a large space of ground was brought under cultivation; and an aqueduct constructed to supply the shut-in colony with water for domestic use and garden irrigation. And fruit of a directly spiritual nature was not wanting to cheer the lonely, brave-hearted couple. Not a few whom the world counted helpless and hopeless were led to Christ the Healer, and a house of living stones, resting on the living Foundation, was gradually reared to the glory of God in the lonely valley. One after another of the poor lepers came to ask of Mr. Leitner the one question of urgency for an unpardoned

sinner: What must I do to be saved? Many a wild and depraved outcast received power to become a son of God by faith in Christ, and was brought to submit with patient resignation, and even joy, to the rod that chastened him for his profit. During his six years of service among the lepers Leitner was privileged to baptize 95 adults. Well might the patients regard him and his devoted wife as their father and mother; bereaved indeed must all have felt on that Easter Day, 1829, when their spiritual parent was suddenly removed by death in the act of baptizing a newly-gathered convert. In 1846 the hospital was removed from Hemel-en-Aarde to Robben Island, a low sandy islet surrounded by dangerous rocks, near the entrance of Table Bay, seven miles from Cape Town, where Government completed its range of buildings by erecting a lunatic asylum and an infirmary for the poor. Thither the missionary Lehman and his wife joyfully repaired, when the last company of forty patients left their old quarters for the new home, and to that island of lepers and lunatics brother John Taylor, leaving a widowed mother, friends, and home comforts, betook himself, when a teacher was wanted to take charge of the schools. For five years the devoted teacher occupied the post for which he volunteered, till called to his eternal rest in 1866, all that is mortal of him lying amid the shadows of the little church in Robben Island.

Only in 1867, when the Colonial Government resolved to appoint a chaplain of the English Church, did the brethren and sisters of the Unity sorrowfully retire from work among the lepers, earnestly praying for a blessing on their successors. Leprosy still lingers in its most aggravated form among the inhabitants of Palestine, and when the door of usefulness was shut in Africa the Lord opened a field in His own land. For, in May, 1867, the Rev. F. Tappe and his wife, who had been thirteen years in the Labrador Mission, arrived in Jerusalem, to become House Parents of the Leper Hospital built outside the Jaffa Gate. When the Home was consecrated and formally opened, no lepers attended the service, owing to national prejudice and Mohammedan misrepresentation, but by the time it had been a year in existence there were twelve patients and the Home was filled. In 1875 the building was enlarged by

the addition of two rooms; and in 1876 a new wing was opened. At the dedication service in connection with the opening, brother Tappe was able to state: "Since the opening of the Home in September, 1867, 48 patients have been admitted. Of these, 11 have died, 19 have left us, some of whom, after enjoying the benefits of our asylum for years, have preferred to go back to their former miserable life of begging and filth." Mr. Tappe still occupies his post, and at the close of 1881 there were in the Home 13 male and 6 female patients. The prayer of the late Bishop Gobat, who from the first took a deep interest in the heroic work, will evoke an Amen from every Christian heart: "O let us pray that the Lord may so bless His Word, and the arduous work of dear brother Tappe, that many of those poor sufferers may at last find the health and blessedness in the kingdom of God, which they cannot enjoy on earth!"

In that branch of the negro race forming the aborigines of Australia, called Austral negroes or Papoos, humanity would seem to have touched the bottom of degradation. These savages had no object to live for except to sustain animal life, and indulge their sensual and cruel instincts. The unmarried women were beasts of burden, and the married were slaves; the children, if troublesome, were speared, and when let alone, were left to shift for themselves; the clothing was at best an opossum skin, generally a bit of grass matting; the home a hut of branches, affording only nominal shelter; the food the flesh of a kangaroo, wild dog, lizards, snakes, rats, with that of a human foe for festival dainty. In February, 1850, the brethren Taeger and Spieseke reached Melbourne to enter upon a work which various Churches and Societies had retired from, in consequence of the toilsome nature of the field, and the lack of results to register. After six years of hard and fruitless work, rendered all the harder, from 1851 to 1854 by the rush to the gold-fields of Victoria, the mission was abandoned, and the missionaries, three in number, returned home. But the withdrawal did not meet with the approval of the Directing Board at home, and in May, 1858, three Moravian missionaries appeared at Melbourne. In 1860 first-fruit was reaped in the conversion of a Papoo, who came to the white men with an anxious

inquiry touching the pardon of his sins, and who was baptized on the same day that the little church of the mission station was opened for public worship. Slowly, and with much to try the faith and steadfastness of the pioneers, did the work advance. So encouraging did the aspect and the outlook become, that, in 1864, four brethren were sent from Germany to penetrate the interior of the continent in search of four or five tribes, which exploring parties reported to number about 1200 souls. The journey of these devoted men, after they left Adelaide, was one of adventure and hardship. At every stage of advance the dangers and the difficulties increased and intensified. The country was barren and desolate in the extreme; hills of loose sand alternated with rough stony plains; water was so scarce that the travellers were often glad to slake their thirst in shallow, dirty pools surrounded by carcases of animals in various stages of decay, while a burning sun, and blinding sand-storms, aggravated the crave for water, and rendered further exertion well-nigh impossible. Undaunted by the difficulties encountered, they pressed on until they were able to establish a first station at Lake Kopperamanna, where the vegetation and a supply of fish promised the means of subsistence. A terrible drought ensued, the lives of the missionaries were imperilled by hostile natives, and the support of the mission at such a distance from all supplies proved too costly for the Melbourne Society to provide for. The effort had to be abandoned, and the missionaries transferred to other fields of labour. At the other stations, social, moral, and spiritual progress has been made greater than was deemed possible at the outset. But the work has been from the first, as the brethren knew it to be, one that will in the course of a few years come to an end. The contact of black with white, so fatal to the former, the inevitable results of vicious habits maintained through successive generations, these are working to the dwindling away of the aboriginal race of Australia, slowly at the mission stations, rapidly everywhere else. Moravian statistics for the year 1881 gave the number of converts at that date to be 118, of whom 23 are communicants. Deprived of the stimulus that comes from increase and extension, the brethren of this

forlorn hope movement have cheerfully and bravely persevered, knowing that, humanly speaking, the end cannot now be distant. When that is reached, and the last Papoo has passed away in death, it will be in the power of the Church of the Unity to say: "Our mission in Australia was the visit of Christianity to the death-bed of a nation, with this result that now and again the gloom of death has given place to the radiance of heavenly glory, and from the dying one there has been heard the victorious song of a sinner pardoned and cleansed."

III. Yet another distinctive feature of Moravian Missions is to be found in the method of work most largely followed. That method is PROPAGATION. Much and valuable mission work has been accomplished by proclaiming, promulgating and preaching the Gospel. European and American missionaries, after receiving a special home training for the work, have been sent out as the messengers of the Churches, have lived within the compound of mission buildings, have gone out upon the heathenism around in educational and evangelistic effort, and then, after a longer or shorter period of service, have returned to the home country on furlough or for good. Such a method suits admirably in certain cases; among the more cultivated races of India and China it is probably the only method that can be followed, so long as the missions are in the hands of foreigners, and the staff of native workers is not sufficiently strong to meet the requirements of the field. But, with the brethren, preaching Christianity has ever been subordinate to propagating it. In floriculture propagation is a process of multiplying plants by fastening twigs into the ground, thus causing them to take root in the soil, and become in turn centres of vegetation. It is thus the brethren have endeavoured to naturalize the "plant of renown" under all climates, and in all soils, in order that its renown may go forth among the heathen. They have not contented themselves with going to the heathen and speaking to them as outsiders might do, keeping all the time aloof from the life, unaffected by the habits, of the people whose well-being and welfare they seek to further; they have alienated themselves from kindred and from fatherland, become part of the

people to whom they have been sent, and have sought in every possible way to naturalize Christianity in the lands of their adoption.

This would seem to be the Biblical method set before the Church when called upon to give herself to her Lord and His service, for then the summons reaches her, "Forget also thine own people and thy father's house;" it was certainly the method practised by the great missionary of primitive Christianity, as his own statement to the Corinthian brethren clearly shows: "To the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law; to the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some." That, we take it, is Church extension by propagation. And for the brethren it is all the easier to adopt and practise this method, seeing the missionaries that have gone forth from them have been and still are men of simple habits and few wants, men accustomed to manual toil and inured to hardships, a large proportion of them being artisans, husbandmen, and tradesmen. The earlier missionaries of the renewed Church were almost all of this order; and to such men, with a few shillings in their pockets and the clothes on their backs for outfit, it gave little concern whether the journey to be undertaken was long or short, by land or sea, to torrid or to frigid zone, and whether, on reaching their destination, they would require to wield the axe, handle the spade, or cut sods, and so provide for themselves a dwelling. They were ready to do anything, as well as suffer anything, if only they could win souls for Christ, pluck brands from the burning. It was thus a natural thing for such men to speak about the propagating of the Gospel. They were not the first to do so, for the thought must have been present to the minds of those members of the Church of England who, in 1701, founded the Society for the Propagation of the Gospel in Foreign Parts; but the brethren have always shown a partiality for the term as descriptive of their

operations. And so the first Society established in America by the brethren bore the term in its title. The first meeting was held on the 21st of September, 1787, at Bethlehem in Pennsylvania, when it was resolved, "in the name of God," that it should be known by the name of "The Society of the United Brethren for Propagating of the Gospel among the Heathen."

In one of the tables appended to a publication to which reference has already been made, a column will be found which gives the number of missionaries who have died in the mission or on the journey. From that column it appears that out of 1201 brethren who have been in missions attempted, suspended, abandoned, or presently occupied, 469 have died at their posts; and that, out of 970 sisters, 313 have been removed by death; making, out of 2171 whose labours are finished, a total of 782 who have died in foreign service in foreign lands.

In the absence of similar statistics from other Churches, it would not be wise to do more than hazard a conjecture; but if we may be allowed to do that, our conjecture is that more Moravian missionaries have naturalized themselves in foreign lands, and have died abroad, than is the case with any other Church or with any Missionary Society, regard being had to relative numerical strength and duration of existence. It is not needful to magnify one mode of work by depreciating every other method, and it is far from our thoughts to affirm that the preaching of foreign missionaries, who continue to be foreigners even to the close of their lives, ought not to have a place among the evangelistic appliances of the Churches; but so far as one's vision carries him in the matter, it would seem as if by propagation rather than by promulgation, by the life and work of Christian brethren and sisters rather than by the lips and words of aliens, will the nations of earth be won for Christ. A new Gospel is not needed. For a new method men do not need to look out. The Gospel and the method are both to hand, for the Gospel is that of the grace of God bringing salvation, and the method is the Moravian one of propagation.

IV. Our enumeration of the distinctive features of Moravian Missions would be unpardonably incomplete did we not make room in it for this—the prominence ever given in all the teaching and preaching of the United Brethren to the atoning sufferings and death of the Lord Jesus Christ. Among them there has never been a Christianity which, while passing itself off as evangelical and claiming to be catholic, is found on examination to be Christianity without Christ, because Christianity without the Cross. The source and spring of Moravian zeal for Missions will be found to be in the region of close clinging to the Lamb of God, to the Cross of Christ, to salvation through the blood of the Lamb shed upon the Cross.

By the brethren themselves this is readily recognized, emphatically proclaimed. Thus, in an address drawn up by a member of the Directing Board for the jubilee celebration, in August, 1882, it is claimed that the Head of the Church has stamped the Unity with some special fitness for missionary service; and when it is inquired what constitutes such fitness, the answer is given in these words: "Our leading characteristic feature is to preach the Word of the Cross, the good tidings of a Saviour for sinners, with simplicity and affectionate earnestness. For we are convinced, and experience has proved it, that this is the best and surest way to save men, and make them holy."

In this connection an outstanding page in the history of modern missions is one that occurs in the annals of the brethren's work for the Greenlanders, and as that page has been sometimes incorrectly transcribed, it may be well to make a faithful transcript of what in itself must be ever memorable. The difficulties and hardships with which the first Greenland missionaries from Herrnhut were called to contend were of no common order. They were often face to face with absolute starvation. For one whole year their stores consisted of a barrel and a half of oatmeal, half a barrel of pease, and a small quantity of ship-biscuits. Old tallow candles, seals' flesh, train oil, shell-fish, and raw sea-weed, were among the articles of diet to which they were forced to

accustom themselves. They were frequently in danger of their lives, now owing to the unseaworthiness of the only boat they had —an old decayed hulk, the very sight of which made them shudder —and now from the knives of the natives who gathered round their tent. Sometimes they were without a tent, and then for bed-room and bed they made a hole in the snow, where they lay till the driving snow and intolerable cold forced them to rise and seek warmth by running about. But Matthew Stach and his comrades would have borne all these things cheerfully had another discouragement not been added. And that was the heart-breaking, spirit-sinking one of seeing no fruit of their labours. Year after year they found few open ears and no opened hearts. The Greenlanders did everything they could think of to annoy, thwart, and discourage them. They mocked, they mimicked, they taunted, and they howled; they pelted them with stones, climbed upon their shoulders, stole their property, and drove their rickety boat out to sea. And let it not be thought that this persistent unwillingness of the natives to listen to the Christian message and accept the Christian faith was owing to the missionaries failing to proclaim a full Gospel, and to point to the Lamb of God which taketh away the sins of the world. That is an impression which the story, as it is sometimes told, is apt to create, but it is a mistaken one. In the first letter to the Herrnhut congregation the missionaries wrote in this strain: "As to our own persons, we are very happy, but our desire is to win souls, and we cannot gratify it yet. Yet by God's grace we will not despond, but keep the Lord's watch. When He puts Himself in motion we will move on with Him, and will not swerve from His presence. Let but the time for the heathen come, and the darkness in Greenland must give way to the light, the frigid zone itself must kindle into a flame, and the ice-cold hearts of the people must burn and melt. Jesus, whose heart is replete with faithful love toward us and the poor heathen, knows all our ways, and knew them before we were born. Our substance, life, and blood are at His service. O that the death of our Lord Jesus might bring all men to life, and that all might follow this faithful

Shepherd!" Then, at a later stage, we find the brethren in Greenland, during one of their "hours of examination," which they instituted for the invigorating and confirming of their faith, binding themselves in a covenant of service, and of that covenant the second matter of agreement is thus expressed:—"The knowledge of Christ, how He effected on the Cross the purification of our sins, through His blood, and is the cause and source of eternal salvation to all them that believe, *shall be the principal doctrine among us*, which we will confirm by our word and walk, according to the ability God shall be pleased to give us, *and by this we will endeavour to bring the heathen to the obedience of faith*." Once more, when bringing the third year of fruitless toil and unrequited sufferings to an end, these servants of Christ give expression to the wish: "May only Jesus Christ, who is yesterday and to-day the same, never withhold His grace from His poor and helpless creatures, but keep us through His strength willing to serve the heathen at His beck, and then in time all will issue to His praise."

Surely these are not the words of men who would, in their dealings with the hearts and consciences of those whose conversion they desired, keep Christ in the background, and content themselves with descanting upon the perfections of God, the constitution of the Godhead, or the truths of natural religion. If, for a series of years, the labours of such devoted Christians seemed productive of no effect, we may well believe the explanation is to be found, not in any lack of Gospel fulness in the presentation of the message, but simply in the fact that the Saviour's "set time" to favour Greenland was not yet come. And when that time did come, we see the brethren quite ready to meet its requirements. In the fourth year of their labours, on the 7th of May, 1736, as they were fishing for cat-fish with a prong, a Greenlander, who was a perfect stranger to them, arrived at their tent, and indicated a desire to get information regarding One called God, who had made heaven and earth, and of whom he had heard something from the Danish missionary Egede. Deeply impressed with the significance of such a request, this is what the missionaries proceeded to do, as narrated by themselves:—"We told him, as well as we could, of the

creation of man and the intent thereof; of the fall and corruption of nature; of the redemption effected by Christ; of the resurrection of all men, and eternal happiness or damnation. He listened very attentively to all that was said, stayed at our evening meeting, and slept all night in our tent. Now, dear brethren, this is the first Greenlander that has come to inquire of us concerning God and divine things. Therefore bring your offerings and prayers before the Lord, that He may arise and build His Zion even in this desert."

That was the first streak of light in the dark night of Greenland, but two years passed before these faithful labourers were permitted to gather in their sheaf. For June 22, 1738, the Word * was Isaiah lxv. 23: "They shall not labour in vain, nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them." In the course of that day as John Beck was engaged alone in writing out a fair copy of a translation the missionaries were then making of the Gospels, he was visited by a company of Southlanders, who manifested considerable interest in his occupation. Availing himself of their willingness to listen, the delighted brother spoke to them of the Saviour of sinners, and read out of the New Testament that lay on the table the story of the Garden Agony and the Golgotha Crucifixion, the tears running down his cheeks as he did so. Then the Lord opened the heart of one of his hearers, Kajarnak by name. Stepping up to the table he said, with a voice unsteady with the tremor of agitation and anxiety, "How was that? Tell

* The "Text-Book" of the U. F. is an interesting feature in the religious life of the brethren. It was first issued in 1731, and so appears in 1883 for the 153rd time. It consists of an Old Testament and a New Testament text for each day of the year, with an appropriate verse from the hymn-book under each text. The watchwords from the Old Testament are drawn by lot from a selection of about 2000 passages. This takes place in the Unity's Elders' Conference at Berthelsdorf, and is preceded by prayer. The doctrinal texts are freely chosen, not drawn, from the New Testament. The "Text-Book" is printed to the extent of about 50,000 copies in the German language, 4000 in English, and 8000 in French, besides a number in Spanish, Bohemian, Dutch, Negro-English, and Eskimo. It takes special notice of the peculiar festivals and memorial days of the Brethren's Unity.

me that once more, for I would fain be saved too." Subsequent intercourse with him gave the brethren reason to hope that "he had got a hook in his heart," to use their own expression, that would hold him fast. And they were not disappointed. The startled inquirer became a diligent catechumen, and he that had been led by a way that he knew not, was the means of bringing the other members of his family into the life and light of the Christian's faith. On Easter Day, 1739, six years from the date of commencement, the first-fruits of the Greenland mission were sealed to Christ in the persons of Kajarnak, his wife, son, and daughter, to whom were given the baptismal names of Samuel, Anna, Matthew, and Ann. Their "beloved firstling," as the missionaries were in the habit of calling Samuel, proved in his after bright, though brief, career, all that they could desire. His walk was consistent;* his endeavours to tell the story of the Cross were unwearied; his death-bed testimony to his Saviour was touching and thrilling. To the natives accustomed to regard death with terror, unaccustomed to witness respect paid to the dead, it must have been an impressive spectacle when the body, dressed in white, was carried to the burying-ground by four Greenland boys, the favourite hymns of the deceased being sung on the way from the mission-house, and when, on the coffin being lowered into its place, the brethren kneeled down on the snow and gave thanks to the Saviour for the grace bestowed upon the first-fruits of their labour, now given up to the Lord of the harvest.

The stimulus imparted, and the direction thus given to the evangelical labours of the Greenland missionaries, have proved of an abiding nature. The device upon the snow-white banner with the red cross has ever since been, in the words of the brethren themselves:—

"Lo, through ice and snow we press,
One poor soul for Christ to gain;
Glad we bear want and distress,
To set forth the Lamb once slain."

* Invited on one occasion to be present at a sun-dance he declined, saying, "I have now another kind of joy, for another Sun, Jesus, has arisen in my heart."

And the inference of that memorable experience can be traced in the operations of many a missionary agency outside the Unity—the conviction being borne in upon all the Churches that the effectual method of winning souls is to tell the old, old story of God's love to sinners overflowing in the person and mission of His Son, who emptied Himself, humbled Himself, and sacrificed Himself in order to remove our sins, renovate our natures, and restore us to God. That influence is, we doubt not, the one of all others which the brethren give warmest thanks to God on account of.

Moravianism exercised a deep influence upon Methodism, as is well known to all who have any acquaintance with the intercourse of John Wesley, first with Spangenberg, the biographer of Zinzendorf, and then with Peter Böhler.

In the ship that carried John and Charles Wesley to Georgia in 1735, were twenty-six Moravians, with David Nitschman, their bishop. The bearing of these brethren and sisters made a powerful impression on John Wesley. On one occasion, divine service having been commenced with a hymn, a storm of such severity arose as created alarm and wild outcry among the English passengers, but the Moravians calmly sang on. Wesley asked one of them, "Were you not afraid?" He answered, "I thank God, no." "But were not your women and children afraid?" "No," he mildly replied; "our women and children are not afraid to die." Immediately upon landing at Savannah, John Wesley had an interview with the Moravian bishop Spangenberg, in the course of which the following remarkable conversation took place. Wishing to profit by the experience of his senior, Wesley invited suggestions regarding plans and methods of ministerial labour. "My brother," interposed the Moravian, "I must first ask you one or two questions. Have you the witness in yourself—does the Spirit of God bear witness with your spirit that you are a child of God?" Observing the embarrassment his question had caused, he then asked, "Do you know Jesus Christ?" "I know He is the Saviour of the world," was the evasive reply. "True," rejoined the Moravian, "but do you know that He has saved *you?*" "I hope," was the answer, "He has died to save me." Do you know

yourself?" was the last home-thrust, which elicited an "I do" from Wesley, who, however, has the candour to add in his journal, when recording the dialogue—"I fear they were vain words." Then in 1738, soon after his return to England, John Wesley met with the Moravian missionary Peter Böhler, then on his way to the slaves in South Carolina, and the entries in his journal, which record his conversations with the young German missionary, make it abundantly clear that in his judgment Böhler was the instrument of bringing light and peace both to his own mind and that of his brother Charles. It is true that subsequent to this, Wesley separated himself from the London Moravian Society in Fetter Lane, and formed a Wesleyan Methodist at the Foundry in Moorfields; but in the very act of doing so, and ever afterwards, he spoke of the brethren in terms of respect and affection. To have thus influenced the founder of English Methodism, which has been such a potent factor in the religious life of the world, is a matter which the Unity may well make one of thankfulness, while very certain not to make it one of boasting.

And Moravian piety has influenced some of the currents of theological thought and religious tendency in Scotland, a country never supposed to be peculiarly sensitive to emotional or devotional influences from without. Readers of the "Reminiscences and Reflections and the Memorials of John M'Leod Campbell" will remember some of the frequently-occurring references to and quotations from the hymns of John Gambold, but all who do so may not know that "dear Gambold," as Campbell styles him, was a Moravian bishop. Admitted to holy orders by the Bishop of Oxford while yet under age, Gambold was instituted to the vicarage of Stanton Harcourt in May, 1737. He also came under the influence of Peter Böhler, and thereafter was brought into contact with Count Zinzendorf. The result was that in 1742 he resigned his living in the Church of England, and was publicly received into the Fraternal Unity in London. Shortly afterwards he became minister of the brethren's congregation in the metropolis, and served in that capacity for twenty-four years. In 1752 he was chosen to be bishop of the English branch of the Unity, and was consecrated

by Bishop Johannes de Wattewille. Seldom have ecclesiastical honours been so meekly borne as by the Moravian bishop in England, of whom it was said, "One was even scarcely aware that he was a bishop," and who, in accepting an invitation to attend a General Synod of the brethren, addresses his answer to his "very dear brother Joseph," and signs himself, "Your sincerely-minded and loving poor child, J. Gambold." He died on the 13th of September, 1771, in the sixty-fourth year of his age, the first Englishman who was a Moravian bishop.* Of this saintly man's

* The Moravians claim to be an Ancient Episcopal Church. They trace their Episcopal ordination to that of the Western or Romish Church, through a small branch of the Waldensian Church in Austria, which had received it through consecration by bishops of the Romish Church at the Council of Basle in 1434—that Council being at open variance with the Pope of Rome. The validity of the Moravian Orders was never questioned by the bitterest enemies of the Ancient Brethren's Church, and is maintained by Drs. Palacky and Gindely, the two eminent historians of Bohemia of the present day. From the authoritative utterance of the General Synod of the Moravian Church, we quote the following: "The Episcopal ordination, which we have received from the Ancient Church of the Bohemian and Moravian Brethren, is to be prized by us as a valuable inheritance, as the link which more immediately connects us with the Ancient Brethren's Church. Yet the Episcopal office in the Renewed Church has from the very first had a different meaning or character from that of the Ancient Church. In the latter the Church Government was in the hands of bishops, who had their separate dioceses, and also had the superintendence and direction of the whole Church in conjunction with the Synods. In the Renewed Brethren's Church, long before the introduction of bishops, the direction of the whole had been placed in the hands of Elders chosen by the Church; and it was only the want of properly ordained ministers that caused the introduction of Episcopal ordination, which was not intended to lead to any change in the existing government of the Church." Moravian bishops have no dioceses; they are subordinate to Synods and their executives, and have a seat and vote in General and Provincial Synods. In the Ancient Church there were 54 bishops of the Bohemian and Moravian branch between the years 1467 and 1632, of whom the well-known Amos Comenius was the last. In the Polish branch the episcopacy was continued without intermission; and when that too had ceased to exist, the episcopacy was still maintained; in faith and hope that a renewal of the Brethren's Church would one day take place. David Nitschman was the first bishop of the Renewed Church, having received consecration at the hands of Bishop Daniel Ernst Jablonsky in the year 1735.

The bishop consecrated at Fulneck in Yorkshire is the 181st since the year 1467.

works an edition was published at Glasgow, by Chalmers and Collins, in 1822, with an introductory essay by Thomas Erskine, and it was a copy of this issue which fell into the hands of the minister of Row. To what extent the very subjective and shadowy theology of John M'Leod Campbell was influenced by the writings of Gambold we do not profess ability to determine; but when the brethren know that of him Dr. Norman Macleod testified he "was the best man without exception I have ever known; his character was the most perfect embodiment I have ever seen of the character of Jesus," they may deem it no small honour to have it on record that with that man their Gambold was the favourite hymn-writer, and that of the hymn beginning with the lines:—

"That I am Thine, my Lord and God!
Sprinkled and ransom'd by Thy blood,
Repeat that word once more!"

John M'Leod Campbell declared it to be "one that I have found often welling up in me as living water."*

For the Church of the Unity, the "little sister" among the Churches, so small in numbers, so limited in resources, so

* There is one poetical composition of Gambold, some of the lines of which are well known to many who know nothing of their author. It begins with the words,

"O tell me no more
Of this world's vain store;
The time for such trifles with me now is o'er,"

and contains these two oft-quoted verses:

"And when I'm to die,
'Receive me,' I'll cry,
For Jesus hath loved me; I cannot tell why.

So closely in mind
To Jesus I'm join'd,
He'll not live in glory and leave me behind."

It is curiously indicative of the existence of a fashion in hymnology, as in everything else, that not one hymn of Gambold has been inserted in Sir Roundel Palmer's "Book of Praise," nor, so far as our examination of them enables us to certify, in any of the collections of hymns in use among the Presbyterian Churches of Great Britain.

largely recruited from the ranks of peasants and artisans, to have given direction to Methodism in England, and to have contributed to a new departure in Scottish theology, is something not to be omitted when ecclesiastical honours are distributed and counted. But our reading of Moravian character and in Moravian literature has been to little purpose if we are not correct in the surmise that dearer to the brethren than all other honours they can rightfully claim is the honour spontaneously paid them when Cowper, in his poem "Hope," pronounced his noble panegyric upon the brethren's mission, and told his readers how—

> "Fired with a zeal peculiar, *they* defy
> The rage and rigour of a Polar sky,
> And plant successfully sweet Sharon's Rose
> On icy plains, and in eternal snows."

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